Colony Laws Regarding Their Treatment -Legal Extinction of Slavery Here.

Slavery in this country is so associated in people's minds with the Southern States alone but it comes with something in the nature of shock when we are reminded that slaves were held right here in New York within the memory of people now living. It was not in fact until he year 1827 that the "institution," as the antebellum writers and speakers used to call it, was practically exterminated by legislative act in

Under the title of "Slavery in New York: A Bistorical Sketch," ex-Judge A. Judd Northrup, L.L. D., has written an exhaustive history slaveholding in this State from the time it began in 1626 to its extinction in 1827. The labor Judge Northrup put into the study, which has just been printed by the University of the State of New York as State Library Bulletin No. 4, must necessarily have been very great. It involved ransacking all the statutes for a period of 200 years, and tracing from them the tory of human slavery here as recorded in the legislative enactments concerning the same.

"Negro slavery for nearly 200 years was assumed and believed by Americans—except by the Quakers, who were always anti-slavery in feeling if not in practice—to be morally right and commercially necessary. It never, indeed, became in this country a moral 'issue' till it had existed within our borders for more than 200 years. Here and there arose a protest against the wrong, a prophecy of the final catastrophe, or a plea for the common rights of the brotherhood of man; but it was as the voice of one crying in the wilderness, unheeded by the muititude, and stifled and lost in the struggles of

mutitude, and stilled and lost in the struggles of a young people contending mightily for the subjugation of a new continent.

'In the light of present opinion on the subjuct, and specially in the flerce light of the great anti-slavery 'thirty years' war,' ending at Appomattox, it is interesting to observe the mental and moral attitude in respect to this question of the Northern people while slavery existed among them and they shared all the responsibility and shame. Except as an institution to be regulated somewhat in the interests of humanity, alevery was regarded in about the same light as the relation of the owner and his cattle. The slave was an article of merchandise pure and simple, a 'staple' like rum, molasses or hardware; and therefore certain trade regulations were established in respect to him, and his importation, like that of other property, was subject to the payment of certain duties for revenue. Under the Dutch rule the slave trade was the property right of the West India Company, which derived profit directly from this monopoly in the importation of slaves from its possessions in Brazil, and later from Africa, into its New Netherland province.

"The early records, indeed, exhibit a curious if not appalling insensibility as to the moral questions involved in the slave trade and slaveholding. Prior to the Revolution the existence of any such question was soarcely any-

slave—even if he was a pagan—the hint or suggestion of doubt was answered beyond eavil or peradrenture by the assertion of the doctrine of necessity. The need of laborers crowded out all other considerations.

The first negro slaves brought to Manhattan Island were eleven in number, and they came in the year 1636, Judge Northrup establishes this fact from the "Act of the Director and Council of New Netherland," passed Feb. 25, 1648. This "sot" rectices that, having considered the petition of Paul D'Angola and ten others who had served the "Honorable West India Company" for eighteen or nineteen years to be liberated, the Director and Council had granted their request on condition that their children then born should remain in bondage, and that they themselves should "pay for the freedom they receive, each man for himself annually, as long as he lives, to the West India Company or its deputy here thirty skepels barn baskets—22½ bushels] of Maize or Wheat Pease or Beans and one Fat Hog valued at twenty guilders [48].

Two years after Paul D'Angola and his companions arrived three negro women slaves arrived, and from this small beginning began the extensive slavery system which existed here in the city of New York as well as through the State generally until long after the Revolutionary War and the War of 1812 were over.

SLAVES HELD IN NEW YORK

REVIEW OF THE "INSTITUTION" AS
IT EXISTED HERE FOR 200 YEARS.

Deep Researches by Former Judge A. Judd
Northrup on Slaveholding in This Commonwealth—The First Slaves Brought to This
Colory Laws Regarding Their Treatment

This curious situation is revealed in the report made by the Earl of Bellomount to the Lords of Trade, April 27, 1699, as follows:

"A bill facilitating the conversion of the Indians and negroes (which the King's instructions require should be end-avored to be passed, would not go down with the Assembly; they having a notion that the negroes being converted to Christianity would emancipate them from slavery, and loose them from their service, for they have no other servants in this country but negroes."

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vice, for they have no other servants in this country but negroes."

"This 'notion,' says Judge Northrup, "of the effect of the conversion of a slave, and also that his baptism would liberate him, prevailed from an early period; and it required positive legislation to remove this belief, which effectually hindered the work of evangelization among the slaves. The legal marriage of slaves was suspected of having the same effect. A British Attorney-General had given the official opinion that negroes, being pagans, might was suspected of having the same effect. A British Attorney-General had given the official opinion that negroes, being pagans, might justly be held in slavery. The British courts followed this opinion until in 1772 Lord Mansfield rendered his judgment in the Somerset case, that by the laws of England no man could be held in slavery in England. As late as 1817, when the last important act in regard to slavery was passed in New York, which substantially abolished slavery after July 4, 1827, it was enacted that the marriage of slaves should be valid, 'provided that nothing in this section contained shall be deemed or construed to manumit any such slave or slaves.' "

The general condition of the slaves in the English colonies is fairly well depicted in the side lights given by the statutes which Judge Northrup has digested with so much thoroughness. The master or mistress had absolute power over them and had the right, granted by statute, to punish a slave's offences at discretion, but "not extending to life or member." If a slave "damnified" any person or persons to the value of £5 the master or mistress had to make good the amount with authority of course to take his own private vengeance on the slave

The task was the more difficult from the fact that slavery legislation, as well as many sidelights on the condition of the slaves and their relations to their owners and to society generally, often lurked in enactments which from their general subject matter and from their caption apparently had no bearing upon the question of servitude. For this reason laws which apparently were on topics very remote from the one Judge Northrup was investigating had to be read conscientiously and carefully, often with no result and then again with the discovery of some curious and valuable information on the slave question. Some of these laws, moreover, have only recently become readily accessible for the reason that they have been only very recently published from the originals.

Judge Northrup divides his subject into three chronological heads or epochs: Slavery under the Dutch, from 1626 to 1664, thirty-eight years; slavery under the English, from 1684 to 1776, 112 years; slavery under State government, from 1776 to 1827, fifty-one years. Speaking generally of the subject of slavery in this country, Judge Northrup says:

"Negro slavery for nearly 200 years was "1 a slave daminister or mistrices had to make good the amount with authority of course take his own private vengeance on the slave to take his own private vengeance on the slave to take his own private vengeance on the slave to take his own private vengeance on the slave take his own private vengeance on the slave to take his own private vengeance on the slave it as a lave threefeld of the form the discretion of the Justice of the Peace. If a slave cursed, got draw it he discretion of the Justice of the Take his own private vengeance on the slave is at the discretion of the Justice of the Take his own private vengeance on the slave is at the discretion of the Justice of the Take his own private vengeance on the slave is at the discretion of the Justice of the Take his own private vengeance on the slave into the discretion of the Justice of the Law him provide dening

for each offence.

One of the worst hardships of the slave laws—afterward modified—was that which provided that when a slave was freed by the last will and testament of his master the manumission was void unless the executors entered into a security that the slave so freed should not become a public charge. A case in point which brought out in a strong light the abuses possible under this law was that of "one Morton a butcher of this town [New York], who dyed lately, and by his will manumitted one of his Negroes, who, by his faithful and diligent service, had helped to gain most of his master's wealth, and gave him a legacy in money and another Negroe to help him to pursue the same trade as a reward for his good service. The executor, after Norton's death, proved the will, but absolutely refused to enter into the security directed by the act, by which means the Negroe is deprived of his liberty and his legacy. The rage the people were in for that insurrection could only justify ye passing that act in othre instances equally cruel."

The above is from a communication from Gov. Hunter to the Lords of Trade under date of Nov. 12, 1715, and it resulted in the passing of an act whereby anybody might qualify as a guarantor that the manumitted slave should not become a public charge. "That insurrection," referred to by Gov. Hunter, was the insurrection of the summer of 1712, called the "Conspiracy of Sjaves" in the city of New York,

tion," referred to by Gov. Hunter, was the insurrection of the summer of 1712, called the "Conspiracy of Slaves" in the city of New York,
which caused great consternation and inspired
the whites to acts and legislation much more
cruei than any that ever before had been adopted
or contemplated. According to the report of
Gov. Hunter there was a conspiracy of two
slaves to destroy all the whites. A fire was set
to a house to call them together. "Above
nine Christians were killed and about five or
six were wounded." The troops were called
out. The slaves were driven to the woods,
but were "hunted out" the next day. All the
conspirators were discovered. Six committed from its possessions in Brazil, and later from Africa, into its New Netherland province.

"The early records, indeed, exhibit a curious if not appalling insensibility as to the moral questions involved in the slave trade and slave-holding. Prior to the Revolution the existence of any such question was soarcely anywhere perceived. If at any time or anywhere there was the slightest suggestion of a doubt here was the slightest suggestion of a doubt was answered beyond the righteousness of making a black man a slave—even if he was a pagam—the hint or suggestion of doubt was answered beyond the righteousness of making a black man a clave—even if he was a pagam—the hint or suggestion of doubt was answered beyond the righteousness of making a black man a clave—even if he was a pagam—the hint or suggestion of doubt was answered beyond the righteousness of making a black man a clave—even if he was a pagam—the hint or suggestion of doubt was answered beyond the righteousness of making a black man a clave—even if he was a pagam—the hint or suggestion of doubt was answered beyond the righteousness of making a black man a clave—the righteousness of making a black man a clave—t

one was hanged alive in chains in the town. All of this occurred right here in our own city of New York 188 years ago this summer. It was in 1741, twenty-nine years after the first outbreak, that occurred the most serious "conspiracy" of the slaves in the history of the institution in the northern colonies. One Huson, a white man, is charged in the official reports with having originated the "plott" although it was suspected that the "hand of Popery has been in the hellish conspiracy." Concerning the actual facts in this case Judge Northrup quoted Frederick G. Mather in the Magazine of American History, who says:

"The history of this baseless conspiracy and the vindictiveness displayed in suppressing it form the one dark chapter in the record of slavery as it existed in the English colony of New York. It is absurd to believe that a white inn keeper should have conspired with a few negroes with any hope of arousing the 2,000 negroes to kill the 8,000 whites in New York city—the sole hope of the white conspirator being the offer of a subordinate position under a negro king or diotator.

When New York came into Statehood in 1776 it had a population of about 169,148 whites and 21,993 blacks. The views of freedom promulgated in the Declaration of Independence soon had their effect in legislation touching slavery. On Feb. 22, 1788, an "Act Concerning Slaves" was passed. It provided among other things that slaves should not be imported, nor should those imported since June 5, 1785, be sold as slaves under a penalty of £100, the person so imported or sold to be free. Yet with all this, the rigid laws regarding slaves were remacted, and it was specially provided that the baptizing of any negro or other slave should not be deemed, adjudged or taken to be a manumission of such slave. As late as 1790, the year of Washington's death, there appeared this advertisement in the Oscego Herald.

"A Young Wench For Sale—She is a good cook and ready at all kinds of housework. None can exceed her if she is kept from liquor. She is

QUEER CASE OF MR. CAPIL.

MISTRIEND TRINKS HE DEARNES A

PLACE AMOND PSYCHIET FREAK.

Spirit Custrel That is Recash to be Industried
as continued to the term of t

him there. By good luck, as I then thought, I found him, and by bad luck, as I ought to have ad the sense to know, he was communing with a long glass of Scotch and soda. Nevertheless, he was literally himself and readily agreed to the Connecticut trip. We had just time to catch the train and figured on roosting over night in New Haven and getting to Clapperton

the next morning.
"On the train going up Capel made me go over the whole case with him. Never mind what the case was. It was rather complicated and he insisted on my telling him all I knew about the town and our insurance connections there. He took it in with owlish gravity and made a lot of notes on a piece of paper. After the whole thing was over and he got back home he found the notes in his clothes and came around to me for an explanation of what they were, so I infer that my resume of the case wasn't of any particular value. At that, I couldn't tell him much shout Clapperton as I had been there only once. a good many years before. That night in New Haven Capel couldn't be blocked off from several bars he had heard about and we had some rounds of drinks. The result was that we got up in the morning only just in time to catch our train by a running jump. Capel said he never felt better in his life but I had a bad, left-over thirst and I didn't pine for the lukewarm drinkinto the gutter on the previous night because he was at that particular moment a very famous

arm for arm out toward the main street of the place.

In all this there was nothing particularly out of the ordinary except possibly the way Capel spotted the Chief of Police, whom he had never seen or heard of before; but now I'm coming to the strange part of the story. No sconer had we reached the railroad station where we found we had haif an hour to wait than Capel turned to me and said: 'Did you ever hear any Hawalian love music?'

Hawalian love music?'

found we had half an hour to wait than Capel turned to me and said: 'Did you ever hear any Hawaiian love music?'

"No, I didn't,' I said, 'and I don't want to hear any from you,' for I thought we'd attracted enough attention already, worth hearing. Long, long ago when I was head man on the Island of—Hello, here comes our friend, the bewhiskered Chief of Police,' he suddenly broke off.

"It seems it's the custom in Clapperton for the Chief and pretty much everybody else of any consequence to drop down to the station for every train, and our friend had come a little early. Capel tackled him immediately, and after suitably expressing his thanks for former favors asked him if he'd ever heard any Hawaian love songs. The Chief hadn't,
"Well, you listen and you will, says Capel, and waiking steadily out upon the platform he began a stately sort of dance, humming to him self. The humming grew more and more distinct until it had developed into the most of chant, and then I could make out that capel was talking some language full of queer vowel inflections and a lot of them. It wasn't any gibberish of his own making up; it was too regular and easy for that. Then, too, there was a constantly repeated phrase in the music inflections and a lot of them. It wasn't any gibberish of his own making up; it was too regular and easy for that. Then, too, there was a constantly repeated phrase in the music would probably not be more tooldn't have written down the sounds to save the last would probably not be more than a popular song, words and all, though I couldn't have written down the sounds to save the last would probably not be more than a popular song, words and all, though I couldn't have written down the sounds to save the last would probably not be more than a popular song, words and all, though I couldn't have written down the sounds to save the last would probably not be more than a popular song, words and all, though I couldn't have written down the sounds to save the last of them. The provide the proper of the corner is nan a popular song, words and all, though I
couldn't have written down the sounds to save
me. All of a sudden Capel broke off and sat
down, looking rather tired. The Chief went
over to him and said:

"I know who you are now."

"Do you? says I to the Chief. 'I wish I
did."

play should be given. "Woman with child" means that the child actress that plays little Eva must have her mother with her who will also be ready to act one part at least in the piece. Another "Uncle Tom" manager concludes the advertisement of his two companies in these words:

WANTED-Good heavy man for Legree. State height and weight. Those who double in brass preferred.

Double in brass is an accomplishment demanded in most of the men who act in these companies. It means that the actor of satisfactory height and weight with talent enough to act Simon Legree must also be able to play a brass instrument in the street parade of the company and in the concert that precedes the night performance, and is intended to work up the interest of the bucolic theatregoers to the point of buying a ticket for the show. The frequency of this demand for musical acquirements as well as experience in the dramatic form of Mrs. Stowe's famous novel is shown by the last phrase in this advertisement:

variety of talents would probably not be more than \$8 a week. But it will be seen that this is an ambitious organization which plays in the inevitable opera house and stops at hotels instead of sleeping and acting under a tent.

"Uncle Tommers" are not the only actors that are demanded in these curious advertisements. The medicine shows are another strange branch of dramatic art openly allied with trade and not ashamed of the association. One of these needs a comedian, as this notice shows:

WANTED—GOOD GENERAL COMEDIAN FOR med show. Week stands. State all in first letter.

The state of the s

WANTED—TROUPE OF 4 OR 5 JAPS TO DO Tumbling and Perch Acting at Country Fair. This other is a reminder of the medicine

WANTED QUICK,
AI PIANO PLAYER
That can play good Silde Trombone in band and a
few more Actors that double.

desired, as in the of former employee: I want you. Can you join at once? A swell affair under canvas. Single performers wanted at all times, in all branches of the business. Also experienced Boss Canvas Man wanted.

Sometimes it is a particular person that i desired, as in the case of the following call to

Boss Canvas Man wanted.

It appears from the advertisement that it is a medicine show which is so very anxious to recover Mr. Tanner's services.

Physical attributes of actors are always taken into account by managers, but not always with the detail that the smaller companies show. The requests that actors who answer advertisements for places should mention their weight is directed especially toward the fat men, whose services are very rarely desired. As comedians they are sometimes possible, but in the small companies where they are requently called upon to play several roles it is not easy to disguise even enough for the purpose of these crude performances a man who weights 300 pounds. One instance of particular demands sometimes made is shown by this advertisement:

SMITH WANTS Clever Leading Lady, medium height, with fine ward robe; Leading and Heavy Man, about 6 ft, with square cut.

What sort of a man one with a square cut may be it is not possible to say, as the type has no recognized theatrical standing. Some other notices inserted in this paper can be explained only on the ground that the writer wanted to see his sentiments in print and was willing to pay for the privilege. To this class belongs this perversion of Sergt. Bill Anthony's notable description of a tragic situation:

"SIR: I have to inform you that the show business has been blown up, and is now sinking." KURTZ. Unless that has some biting application to the new vaudeville trust lately formed, its meaning is known only to the laconic Mr. Kurtz. The names of the towns in which these managers are to be addressed, are scarcely to be recognized so small and little known are they. It is only in the advertising columns of this weekly that they ever come into the view of persons in the metropolis.

BATTLED ON A MOVING TRAIN. ow the Old Baseball Pitcher Taught Three

Thieving Tramps a Neat Wrinkle. "We've had lots of trouble with burns or the Royal Bee Line this season," said the middle brakeman: "seems to me there's more of 'em this year with bad motives than I ever saw before. But I calculate I showed three or four of them a trick with a hole in it the other night. Whenever I see a bo on the train I never make a roar if he looks as though he might have seen better times and keeps quiet. but when they touch your Uncle William up for a mark they get what's a comin' to 'em all right.

"Last Tuesday night I was ridin' out in the middle, all alore as usual, for the hind man he hugs the doghouse, and the head man toasts his shins in the engine, leaving me to watch things. I was sittin' at about the middle of a big box car, with my feet hangin' over the side, 'n' there was a feller sittin' at the other end of the car toward the caboose from me He seemed to be keepin' company with his thoughts, so I didn't say anything to him. "'Twasn't very long before another weary

was sittin' longside of him, 'n' begosh a little later, when I looks again, there sits three of 'em. This begun to look like business. To

the body and the presengers smiled. But the Hibernian made a silent yow never to move a finger if he saw a rattler circling the neck of a woman.

though they cover a wide range, as two ad- G'IOSTS AND THEIR WAYS

THE RESULTS OF A COMPREHENSIVE SIUDY OF THEM.

iray is a Color Much Affected-Luminous Spooks Wrait's That Are Tangible-Countenances of Hobgobins - Their Various Galisin Getting About - The Matter of Dress.

From the Chicago Tribune. Hundreds of ghosts being annually brought light in the drag nets of scientific spook atchers conform to no general rules as to 🔑 pearance or behavior. Ghostland must, in truth, be a realm of spicy variety and absolute independence. A well-known psychic researcher has lately permitted access to his voluminous records of a thousand or more of the most vivid phantoms experienced here and abroad within the last ten years. Among their number are the most respectable and best authenticated shades haunting our sphere during this fin de siècle decade.

Gray, rather than black or white, appears to be the prevailing color worn by these latterday ghosts. Two houses, one in England, and the other in Ireland, are persistently haunted by what are called "gray ladies." The Irish spook of this category recently stood in front of a bust of Shakespeare, hidden by her form. A pair of shoes, thrown at her opaque substance, penetrated it completely and crashed against the marble bust. A third gray ghost haunting the ancient dormitory of an English college is, on the other hand, transparent. The panels of windows can be seen through its form. A fourth gray ghost appears as a shadow, singularly distinct and showing all of the lines and features of a human being. Still another spook, that of Col. Av-Meinander, seen in St. Petersburg, is a gray shadow. In fact, there are too many gray ghosts for enumeration.

meration.

The "sheeted dead" appear to be 'n a small to The 'sheeted dead' appear to be 'n a small minority howadays. Even black g: 'ts seem to outnumber them. The black sha. 'of an ancient clergyman often seen in daylig. 't upon an English country road sometimes wears a white film of vapor enveloping his sable ralment. The phantom of another clergyman, seen in church, is described as 'a black, clear mist, with the outline of a man." That of "a little old woman in brown" has long haunted the front yard of a certain cottage, while that of "an old lady in green" bothers a minister of the Gospel.

the front yard of a certain cottage, while that of 'an old lady in green' bothers a minister of the Gospel.

Many ghosts are peculiarly luminous. One is especially so when the moon shines on it. Blue lights have been often seen after dark along the country haunts of a daylight ghost of black hue. Blue light surrounded also the ghost of a dead parent who came to inform his daughter that she had lost a favorite aunt. The spook of a dead friend appearing to abother woman illuminated her apartment at night until it was as bright as day.

Haunted people experience various sensations while touching ghosts. The rough clothing of an invisible spook is felt to brush against the skin of one young woman. Another spectre had an icy hand when grasped by a terrified woman. One woman on soing upstairs at night saw a tall man directly in front of her. Recognizing him as a dear friend she reached out to touch him, out her hand simply penetrated space. Later she received word from India that this friend had died on the date of the experience. Another woman who seized a ghost in her room says that it felt "soft, like filmsy drapery," and seemed to be dragged from her by some invisible power as it sank into the floor by her bedside. One ghost is accompanied by a wave of cold air which chills those who draw near it; another is apparently warm. On hot nights he is seen to mop his

accompanied by a wave of cold air which chills those who draw near it; another is apparently warm. On hot nights he is seen to mop his face with a handkerchief.

A spook which lay down by a friend in bed placed its "frozen lips" against her cheek. That some phantoms have appreciable weight is perhaps indicated by the case of a certain woman visited by the shades of two dead friends. They appeared behind her while she was seated at her tea table, and, leaning upon her shoulders, rendered her immovable. She was unaware of what had happened until her daughter, across the table, cried out and gave the names of the intruders.

make me feel more uneasy I had my whole month's stuff in my trousers pocket. We met the pay car just as we were leavin' the yards, 'n' I had the greenboys in a wad in my jeans. Three or four times when I had gone back to the doghouse I meant to put the money in my locker, but it had slipped my mind, and now I was callin' myself names for bein so careless. Only las' week Teddy trocket, a middle brakey, had been roughly handled 'n his watch 'n' dough taken from him.

"The train was going at a pretty rapid clip and wasn't liable to stop again for thirty miles, as we had taken water. So if there was any trouble comin' I was in for it. Pretty soon one of the 'bos, a big genius, strolled over to me 'n' in a mixy way asked me what time it was. 'Oh, about an hour earlier than it will be an hour later,' was my answer, 'n' I jumped to my feet to be ready for anything that might be doin'.

"Don't get gay with your peers,' says the table, cried out and gave the names of the intruders.

Ghosts differ quite as widely in facial expression as in other characteristic. One always pression as in other characteristic. One always pressio

trouble couldn't was to fee rit. Freity word over to was to the seal of the strong tensor. We may be a considered the seal of the strong tensor. We may be a considered to the strong tensor of the southernoon. We may be supported to the strong tensor of the southernoon of the southernoon of the southernoon of the strong tensor of the strong ten